

# AMERICA

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A REPORT ON MacARTHUR'S

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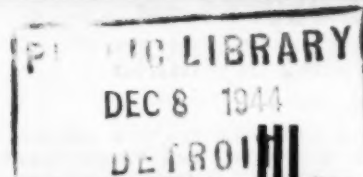
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Courtenay Savage

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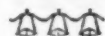
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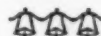
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# COMMENT ON THE WEEK

**New Appointments.** During the past fortnight, Mr. Roosevelt moved quickly to organize his fourth-term administration. Reaction to his new appointments was generally good. Supposedly under pressure by the liberals and conservatives in the Democratic Party to name respectively Vice President Wallace or Judge Byrnes as Secretary of State, the President chose a middle course and nominated Under Secretary Stettinius. All sections of the press commended the appointment. There was approval, too, for the designation of Major General Patrick Hurley, Secretary of War during the Hoover Administration, as Ambassador to strife-torn China. Less enthusiasm was manifested over the nominations for the three-man Surplus War Property Board. To the Senate went the names of Robert A. Hurley, former Governor of Connecticut and recently defeated candidate for that office, and Edward H. Heller, San Francisco business man and prominent Democrat. Mentioned for the third spot was lame-duck Senator Guy M. Gillette, of Iowa. Without any reflection on the abilities of these men, their appointments savored strongly of politics. They reflected, also, another compromise between New Deal and conservative Democrats. Slated for a change is Jesse Jones, who may confine his activities to the Reconstruction Finance Corporation. His post as Secretary of Commerce may go to Vice President Wallace, who is said to have been offered any Cabinet job except that of Secretary of State. While the President is about the business, he might look closely at the Justice Department, where the dismissal of Norman Littell, Attorney General Biddle's competent assistant, has left several unanswered questions. If Mr. Littell's charges are true, they are sufficiently serious to disqualify the Attorney General for his present high office.

**The GI's Schooling.** Commander Francis J. Braceland, of the Navy Bureau of Medicine and Surgery, gave good advice to educators at the annual meeting, November 25, of the Eastern Association of College Deans and Advisers of Men. He warned them not to be overzealous in their efforts to give educational opportunities to veterans regardless of their abilities to absorb such training. Not every veteran who will knock at college doors, prepared to pay his tuition with Government money, will be of college or professional caliber. The Government subsidy may encourage many to seek a type of education they are not prepared or endowed to undertake. The colleges and universities, on their part, may be so anxious to help the veteran or to fill their rosters as to overlook the best interests of the veteran and their duty to the Government. Commander Braceland, who is on leave from his post of dean of the School of Medicine, Loyola University, Chicago, said he believed that both these dangers can be avoided if the schools will work out and apply sound advisory and guidance procedures.

**AFL at New Orleans.** The second week of the AFL Convention at New Orleans went pretty much according to schedule. The delegates attacked the Smith-Connally Act, called for an end to the "wage-freeze," demanded an extension of social security; as did the CIO at Chicago. Like the CIO, also, but for a different reason, they strongly denounced the National Labor Relations Board. Each organization accused the Board of favoring the other. Thus the two great labor organizations provided fresh proof of the bitter fruits of disunity. The same may be said of their con-

flicting attitudes toward the forthcoming International Labor Conference in London. The CIO voted to accept the invitation of the British Trades Union Congress to participate; the AFL, on the indisputable ground that the Soviet unions are not "free trade unions," refused. Perhaps inspired by these incidents, President Green made a stirring plea to the CIO and the United Mine Workers "to return to the House of Labor," offering to resign, if necessary, to bring the groups together. In the very midst of his plea, however, he accused CIO President Murray of widening "the rift in the ranks of organized labor." There was the usual demand by A. Philip Randolph, of the Sleeping Car Porters, for an end to discrimination against Negroes, the usual sharp retort by leaders of the guilty unions, the usual pious resolution against racial discrimination. Both AFL and CIO voted to renew their no-strike pledges and to continue political action. President Green strongly condemned the Soviet scheme for forced German labor, a note regrettably missing from the CIO meeting in Chicago.

**Wage Policy.** The decision of the War Labor Board on the wage demands of the United Steelworkers of America (CIO) clearly means one thing: the Administration is determined to hold the line on wages. To match the advance in living costs, the USA-CIO had demanded a flat increase of seventeen cents an hour, candidly conceding that this boost would break the "Little Steel" formula and force a wholesale upward revision of wartime wages. This demand the Board has now rejected as contrary to the national wage-stabilization policy and beyond its legal powers. Simi-

## THIS WEEK

COMMENT ON THE WEEK.....	181
The Nation at War.....Col. Conrad H. Lanza	183
Washington Front.....Wilfrid Parsons	183
Underscorings.....J. P. D.	183
ARTICLES	
Design for a Charter of a GIO.....William L. Luccy	184
Hero Comes Home to a Changed Family.....Courtenay Savage	185
Campaigning in the Philippines.....Col. Conrad H. Lanza	187
Population Trend: Accent on Age.....Clement S. Mihanovich	188
EDITORIALS .....	190
Social Security Tax . . . Cordell Hull . . . No Legalized Slavery . . . Immaculate Conception	
LITERATURE AND ART.....	192
Reviewers and Censors.....Harold C. Gardiner	
POETRY .....	193
Prayer in Advent.....Sister Mary St. Virginia	
Once Little Hands.....Lansing Christman	
The Children.....Sister Agnes	
BOOKS .....	REVIEWED BY
The Real Soviet Russia.....Robert A. Graham	194
Social-Economic Movements..Benjamin L. Masse	195
Poland Fights Back: From Westerplatte to Monte Cassino.....Joseph Roubik	196
THEATRE.....FILMS.....PARADE	198
CORRESPONDENCE.....THE WORD	199



larly rejected were requests for a guaranteed annual wage, group insurance, elimination of geographical differentials and several other items. The Board did, however, grant demands for premium pay for night-shift workers, correction of inter-plant differentials and liberalized vacation and holiday schedules. These awards, which were made retroactive to February, 1944, add up to an average increase of about five cents an hour. At a press conference following the decision, WLB Chairman William H. Davis announced that the Little Steel formula, far from being broken, had not even been "bent," but on this point industry and labor members of the Board were not agreed. It is interesting to note that, while refusing to impose guaranteed annual wages on the steel industry, the Board majority recommended that the President appoint a special commission to study the proposal. If the President, who is known to be interested in annual wages, acts on this recommendation, it may well signalize a revolutionary change—and one much to be desired—toward the whole subject of wages.

**Bishop to the CIO.** We have just finished reading the complete text of the address delivered by the Most Rev. Bernard J. Sheil, D.D., to the national CIO convention at Chicago. This is the speech which, according to one news story, brought the delegates to their feet in a spontaneous burst of applause; and which, according to reports reaching this office, set the tone for the whole convention. Bishop Sheil painted a stirring vision of a new social order, "a brotherhood of free men, children of the same God, redeemed by the same Christ." For this ideal we are fighting the war, he explained, and for this ideal we shall have to struggle in the days to come. We shall have to struggle because there are groups in our midst "unaware of the fact that an era has died, an era of selfishness and unfettered greed." The reaction of these groups to the just aspirations of the common man, the Bishop described in vivid terms:

Blinded by fear of changes they cannot understand or control, they cling tenaciously to their privileges and desperately defend their special interests. They would have us believe that a desire for economic security is incompatible with the American way of life. They would have us believe that labor should be a very silent partner, and should never, under any circumstances, mix in politics. They distrust the common people. Distrusting the people, they seek to restrict democracy; restricting democracy, they emasculate it; and, if they are allowed to continue, they will destroy it completely.

The Bishop concluded by exhorting labor, with industry and management, to build together a democratic world "where fear and wretchedness will no longer exist; where oppression and exploitation of man by man will be abolished; where everyone will share in the common heritage of civilization and live a truly Christian life." The delegates resolved unanimously to print the Bishop's address in pamphlet form and scatter it broadcast throughout the CIO.

**The Budget and the Birthrate.** New York City's Board of Education reports for 1944-1945 a budget of \$134,700,000 to be spent on approximately 834,000 children. This means, the Board tells us, that about \$161 will be spent on each child. The profusely illustrated booklet, *The Children's Budget*, which the Board addressed to the people of the City of New York, makes capital of the fact that the current budget has been substantially reduced because

... there are fewer children in school. There are fewer children in school largely because of the low birthrate in past years. ... Fewer children in school: This is the

key factor in making possible an improved educational program at less cost. ... A low birthrate in past years has all but eliminated the problem of overcrowding, congestion and oversize classes. Now for the first time in the history of our school system we shall be able without increased expenditures, and indeed at less expense, to give more attention to the individual child, his health and his welfare.

Such is the exulting message that stares up at you in capitals and colors from pages six, eight, nine, sixteen, twenty, etc. Of course the Board is not responsible for the brave new world of 222,314 fewer elementary-school pupils since 1935. Yet one has the uncomfortable feeling that the Board approves of it in the name of science instead of lamenting it in the name of humanity.

**Negroes and Catholics.** Jesuit seminarians at West Baden College, Indiana, heard blunt words about the Negro's attitude to the Catholic Church, when Dr. Mordecai W. Johnson, president of Howard University, addressed the Theologians' Committee on Interracial Justice. "You [Catholics] have behind you the finest of organizations and the example of noble devotion," said Dr. Johnson. "But for the majority of the educated Negroes you do not exist."

You have only 300,000 Negro Catholics. Why? Because you have operated too much on the motive of charity and benevolence. ... You have not encouraged the Negro to rise to your own stature. ... You have not developed a Catholic Negro priesthood. ... You have not more than a handful of Negroes in all your colleges. That's not an accident; it's a policy.

The gloom of this picture comes, we feel, more from a vision of what yet needs to be done than from a consideration of actual Catholic achievement, Catholic interracialists have done splendid work, and their influence is spreading. The difficulties in their way are not the result of any Catholic policy about the Negro, or Negro priests or Negro students. They would rather complain that their efforts have been hampered by the absence of such a policy. American Catholics have a definite policy on divorce, on movies, on birth-control; and, as a body, they have refused to conform to the pressure of their surroundings in these matters. But on the treatment of the Negro, they have drifted with the stream. It is time for a change and more than time for a policy. As Dr. Johnson pointed out to the theologians, America, as a great world Power, must "commend the doctrines of Christianity to the dark peoples of the world." Russia, the second greatest Power, officially anti-Christian, has made racial discrimination a crime. The children of light must bestir themselves.

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## THE NATION AT WAR

AS NOVEMBER CLOSES, the great battles on the west German front continue with unabated ferocity.

In the Aachen area, one British and two American armies have been attacking continuously since November 16. In ten days the maximum advance has been about 7 miles. The British made less than 3 miles. The gain in ground, however, is not a full measure of the success obtained. This is a battle of attrition. It is hoped that by constant pounding the Germans will soon be so weakened that the greatly superior Allied forces will be able to go straight on into the heart of Germany. The German losses are not known exactly, neither are their reserves. It is impossible to state how close to the breaking point the German army may be.

In the Metz area the Allies have forced the Germans back almost to the West Wall. The latter has not yet been attacked.

In the Belfort area, French troops have gained considerable ground in south Alsace. Including the gains made in north Alsace by the troops from the Metz area, it is quite probable that the Germans will be forced across the Rhine. On the far bank of that river is their West Wall. Even the reoccupation of Alsace would in itself be a great victory for the Allied forces.

In the east the Russian armies have been trying for over a month to open ports on the Baltic Sea south of the Gulf of Finland. Up to now the Germans have held all of them except Riga, and that port was blocked because Germany held both sides of the entrance to the Gulf of Riga.

The Russians have just completed clearing the north entrance to the Gulf by capturing Sworbe peninsula on Oesel Island. They have not been so fortunate in their attacks against the south entrance. In spite of the use of large, heavily armored forces, the Germans have maintained their hold on the south side of the Gulf.

The second major Russian attack is against Hungary. A month ago the Russians were within 5 miles of Budapest. The early fall of that capital city was expected. After repeated unsuccessful efforts to enter by direct assault failed, attempts are now under way to get around it by strong attacks to the north and south. The north attack has made gains.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

THE SENATE has been debating what Senator O'Mahoney called "one of the most fundamental of all questions which are arising in the United States today." Starting with a routine Rivers and Harbors bill, the debate quickly branched out into a discussion of our whole policy on river control, and revealed what a complex question is involved in that.

River control deals with flood control, navigation, irrigation, reclamation and water power. The Constitution gives the Federal Government, under the commerce clause, jurisdiction over "navigable waters" and by Court decisions this jurisdiction now extends to water power and the other factors involved. Frequently, also, these factors are in conflict with each other and their contrary claims have to be adjusted.

Moreover, different Federal agencies cross lines here. The Army Engineers traditionally have charge of navigation and flood control. The Bureau of Reclamation in the Department of the Interior takes care of irrigation and water power, and operates such gigantic projects as Boulder Dam, Grand Coulee, Shasta Dam and others. Recently the Engineers came forward with one project for the Missouri Valley and the Bureau with another. The Senate is now trying to reconcile the two projects.

Besides that, there are States' rights. It is admitted that in this matter these are very small, but what is done to help people in one State may hurt another. For instance, flood control to help Connecticut may seriously affect Vermont and New Hampshire. Yet it is obvious that the Governor of the State affected can have no veto over a Federal water-control project.

That is why an overall Federal policy is so important. One of the things the present Administration is rightly proud of is the Tennessee Valley Authority, which is really a corporation created by Congress, operates in seven States over 41,000 square miles, and has brought great prosperity to an immense area.

Recently the President hinted that shortly a great extension of the principle involved in TVA is contemplated for the near future. There is talk of five or six Federal inter-State projects for flood control, irrigation and cheap water power.

WILFRID PARSONS

## UNDERSCORINGS

THE CATHOLIC PRESS in the United States was signally honored in two of its most distinguished representatives when the Holy Father conferred Papal knighthood on Frank Hall, Director of the N.C.W.C. Press Department, and on Patrick Scanlan, Managing Editor of the Brooklyn *Tablet*.

► In answer to charges that Catholic missionaries were being granted preference over Protestants, Secretary of State Edward R. Stettinius, declared that "the Department exercises all its functions, including the issuance of passports, without prejudice for or against any religious sect or denomination." He pointed out that in the three-month period of Feb. 1 to April 30, 1944, "76 passports were issued to Protestant missionaries and 20 to Catholic missionaries going to the West Indies and Central and South America."

► The most Reverend Joseph Gawlina, Ordinary of the Polish Armed Forces, pleaded Poland's cause in a pastoral letter, broadcast over the Vatican Radio Station. "Would it be justice," he asked,

... if we had to surrender half of our motherland in

spite of the sacrifice of Warsaw, and in exchange for having been the first to stand in defense of justice? Would it be right again to expose millions of Poles to deportation, from which more than a million of our brothers have not returned?

► The Federal Council of Churches unanimously adopted a resolution strongly opposing the establishment of diplomatic relations between the United States and the Vatican.

► Coming to the defense of French Protestant and Catholic leaders accused of collaboration, the *Christian Century*, Protestant weekly, asserts:

The more these accusations are probed, the more difficult it is to resist the conclusion that what they really represent is Communist opposition to all religion, taking advantage of its present opportunity to try to undermine all churches in France.

► Within a week after the liberation, Belgian Jocists renewed the publication of their official organ, *La Jeunesse Ouvrière*, with an initial issue of 240,000 copies in French and 460,000 in Flemish.

J. P. D.

# DESIGN FOR A CHARTER OF A GIO

WILLIAM L. LUCEY

*[The Dumbarton Oaks Conference drew up tentative proposals for a General International Organization, to be submitted by the delegates to their respective governments. Advocates of the Pattern For Peace will naturally be interested in measuring these proposals against the Pattern. Father Lucey here discusses a Design for a General International Organization which reduces to concrete form—at least in great measure—the principles of the Pattern. AMERICA presents this article to help in the discussion of the Dumbarton Oaks proposals.—EDITOR]*

THE FIRST ANNIVERSARY of that unprecedented joint declaration of the religious leaders of the United States on the essentials of a just world order, now known as the Pattern for Peace, was observed October 7. The progress of the Pattern was unobtrusively noted and praised. As Secretary of State Cordell Hull remarked on the occasion, it is indeed heartening that the religious leaders have made the public aware of the spiritual basis of a just and lasting peace.

But much still remains to be done. The Most Reverend Karl J. Alter, Bishop of Toledo, made that clear in his comments on the Pattern's first anniversary. We must have a "specific program." The Pattern declares that the principle of absolute national sovereignty must be abandoned, the supremacy of the moral law must be recognized and the society of nations organized to combat aggression with force when necessary. Many people want to know what institutions must be established to achieve these objectives.

We ought, then, to be interested in any spade work on the foundation and structure of an international organization. Last August a group of men long experienced in international affairs made public the conclusions of their efforts in the form of "A Design for a Charter of the General International Organization" (GIO). This group of men have faced the problems before us, have consulted their joint experience and, after long discussions, have offered what they consider the promise of a workable international organization. There will be some features of the Design that will fail to win approval and support. Even the framers themselves were not unanimous on all its salient points. But they have succeeded in indicating "the outstanding problems which present themselves and possible and desirable ways of dealing with them."

Those who believe that a new world calls for a bold face to the future without so much as a glance at the past will be disappointed to find the authors of the Design leaning rather heavily on experience. Unwittingly or otherwise, they have followed the advice of Pius XII to the peacemakers (Christmas Allocution, 1939) "to bear in mind the experience gained from the ineffectiveness or imperfections of previous institutions." Neither a super-state nor a world government is contemplated. They propose an association of states. But it would be an association of states that have accepted certain definite obligations in order to "maintain international peace and security and to promote the well-being of all peoples." And on the foundation of these accepted obligations and objectives an international organization, the organ of the community of nations, would be formed.

The most solid contribution of the Design is, it seems to

me, the assumption that states have duties and obligations to each other and to the community of nations; and that states, big and small, must acknowledge and accept the responsibilities of these obligations. Once these obligations have been acknowledged, the states must accept and participate in an organization capable of aiding them in discharging these duties and capable also of holding them to account for the neglect and violation of any duty. The Design, then, insists that the modern state abandon its absurd claim of being the final arbiter of every problem of any interest to itself and the equally absurd attitude of being free from any moral obligations and responsibilities to neighboring states and to the community of nations.

## DUTIES OF THE STATES

What are some of these duties every state must acknowledge and accept, according to the Design? The following seven would appear to be the more important ones.

1. To refrain from the use of force and the threat of use of force in its relations with other states, except under the direction of the GIO or in self-defense.

2. To settle all disputes by pacific means and, failing a peaceful settlement by the ordinary diplomatic channels, to accept as definitive the decision of a recognized tribunal.

3. To take such measures as are determined by the legally constituted agency of the GIO against an aggressor or a violator of the international law.

4. To cooperate in measures determined by the legally constituted agencies of the GIO in the extension of human freedom and the satisfaction of human needs.

5. To treat its own population in a manner which will not violate the dictates of humanity and justice, and to recognize that a serious failure in this regard is a matter of concern to the community of nations.

6. To consider the well-being and development of dependent peoples a matter of concern to the community of nations and not the exclusive concern of any one state.

7. To carry out in good faith its obligations under the international law and to recognize that failure to do so is a matter of concern to the community of nations.

Nowhere in the Design will you find a demand that states limit their sovereignty. But they are asked, by the acceptance of these obligations, to admit the truth that states are not absolute; that states exist for the welfare of the people; that states, like individuals, have duties and that they can be held accountable for the neglect and violation of these duties. It is on the foundation of these mutual obligations that a GIO will be empowered to maintain peace and promote the well-being of the states. And unless we start building on such a foundation, it matters not whether we have the finest structure and machinery for peace the human mind can devise.

The structure of the GIO no doubt caused the authors of the Design more concern than any other feature or detail, and it will be subject to plenty of criticism. It will only be after much criticism and construction that a workable structure will be agreed on. But it can be worked out. It would indeed be dangerous to accept the attitude of the defeatist who insists that it is a hopeless task.

The real problem of structure is not the selection of agencies, for they are determined by the objectives of the GIO. It is rather the power to be granted to the respective agencies, the membership of these organs, the manner of electing the members and the method of voting. The prob-



lem to be solved is clear enough: a working balance between a few powerful states and many relatively weak nations. How prevent the domination of the few who must assume a leadership commensurate with their power and responsibilities, and how assure the smaller states of their independence, of their rights and in some measure of their equality? The future peace does depend largely on the few big Powers that can both safeguard and violate the peace. Yet, while consulting their own interests, they cannot afford to ignore a warning well expressed in an editorial of the New York Times (August 6, 1944):

The American people are not likely to approve any system of world organization which divides the world among the major victors and compels the small nations to make whatever terms they can with whatever Big Power is nearest them.

#### STRUCTURE AND AGENCIES

Any attempt to describe the structure of the GIO proposed in the Design must of necessity be unsatisfactory in an article of this nature. The six permanent organs are, however, quite similar to those found in the proposals of the recent Dumbarton Oaks Conference. The *Assembly*, based on equality of nations, would have general control of all other agencies; the *Council*, a small body of the representatives of eleven states, with the big Powers permanent members, would have the major responsibility of preventing aggression and of keeping the peace; a *General Commission*, composed of the representatives of fifteen states, would handle non-political international affairs; The *Permanent Court of International Justice* would continue to be the chief judicial organ; while the one stipulated agency for the promotion of the general welfare of all peoples is the *International Labor Organization*, although the Design does suggest similar agencies for international trade, transportation, communications, public health, population and migration problems.

The really vexatious problems of any GIO are the methods of voting and the procedures for settling disputes among nations. The Design has scrapped the old method of unanimity required by the League of Nations, and no one will complain on this score, since the rule of unanimity prevents decisive action in times of crisis. For ordinary affairs a simple majority would be sufficient; for important matters a special majority would be required; some of these important decisions, however, must be approved by a special majority that would include the consent of the permanent members of the GIO. For very important decisions, then, the unanimous consent of the permanent members (the big Powers) would be necessary. Still, a state "should not have a vote in Council on any occasion in which its unauthorized use of force is in question." That, it will be recalled, is one of the points the delegates at Dumbarton Oaks could not agree on.

In settling disputes the Design would grant to the Council, a political body dominated by the major Powers, extraordinary responsibilities. The wisdom of this is questionable. The Court has, as it should, jurisdiction over legal disputes among nations; but this jurisdiction cannot be exercised until one of the disputants seeks a decision from the Court, and the Council is permitted to take cognizance of and to settle a legal dispute not pending before the Court. What prevents these legal disputes from going to the Court after the interested parties have failed to settle it within a reasonable time by other peaceful methods? Why would it not be sufficient to empower the Council to refer to the Court for a definitive decision legal disputes that imperil the peace? One wonders, too, why a definitive court of arbi-

tration has not been suggested for non-legal, political disputes—a court to which the Council or the Assembly could refer such disputes after the parties to the dispute have exhausted the other pacific methods. It is not wise to vest a political body with judicial functions.

Those who read and study the Design will understand why even the framers were not unanimous on every point. But it does contain some sound observations, and those who are anxious to see the Pattern for Peace lead to a more specific program should not ignore its recommendations.

## HERO COMES HOME TO A CHANGED FAMILY

COURTENAY SAVAGE

IN THE EVER INCREASING discussions regarding the returned soldier there is one important phase of the problem that is nearly always overlooked. It has been stressed, time and again, that any young man who has had basic training and fought in even a minor engagement will never physically or emotionally be the same fellow who faced his draft board. What has not been stressed, however, is that the soldier's family also has changed.

There has been little serious suffering within the continental United States since Pearl Harbor Sunday, but there have been privations and nerve-fraying fear. We have experienced no bombings, and our ration laws could hardly be called severe, but homes have been disrupted—there have been grievous messages telling of men wounded, missing or dead in action. The worry, the waiting, the restrictions—all these have left their imprint. So has the passing of time.

The renewing of family life and old acquaintanceships is sure to require tact and patience on the part of those who did not go into service, and plans to exercise these attributes must be made before that emotional moment when a demobilized serviceman is coming up the front walk.

#### WHAT NOT TO DO

One of the first requisites for a happy homecoming is restraint on the part of the family. Be glad that Joe is no longer a GI, but don't crowd him with attention and affection bordering on the maudlin. If he is a normal young man he won't think of himself as a hero, even if he is one.

A story which is typical of a serviceman's reaction to "exploitation" is told of a fellow who arrived in California after two adventure-filled years. He was informed that his help would be needed for a bond drive but that he could have a furlough at home before starting on the tour.

"I can go on the tour right away," he assured his commanding officer, and he mentioned the tour so frequently during the next two days that the commander finally asked why he did not want to go home.

The GI hero thought about it, then brought out a letter. "I want to see the folks all right; I've talked to mom long-distance every day since I've been back, but . . ."—he unfolded the letter—"but pop's a joiner. He belongs to all sorts of lunch-clubs and he's got me all dated up. He says"—the young man hesitated, then read a paragraph: "I've told all the folks around town that you'll be here and promised you'll talk one place and another. It isn't fixed yet, but it looks as if there'll be a party for you at the country club and, if you get here soon enough, you can auction off something at the bazaar your mother's Guild is giving starting the first."



The man stopped, then crumpled the letter. "Gee, I can't go for that," he said, almost savagely. "Two fellows who lived right on the same block as we do were out there with me. I came through; they didn't. Pop hasn't thought about it, but he wouldn't want me to play hero-come-home in front of their folks. It'd be like rubbing it in."

The commanding officer nodded understandingly. "Let me think about it," he said. The next day he told the young soldier he could make the tour before he went on furlough, but what he did not tell was that he wrote to the young man's father explaining that he understood the father's justifiable pride, but urging that he moderate the welcome-home plans.

Anyone who has had the opportunity to talk with men recently returned from overseas knows they are tired of war and dread direct questions. That does not mean they will not tell of their experiences; it is just that they prefer to tell them at their own time, and in their own way.

When he was well enough to enjoy week-end passes, a young Marine who had spent several months in a hospital in Southern California made a practice of stopping at our Post to pick up tickets for radio shows. One Saturday he had with him a buddy who wore a very special decoration. The tall young man was very quiet on his first and second visits, but the third time he appeared he settled himself beside my secretary's desk and told us of the part he had played in a famous sea rescue, and how it had won him the special citation.

A sailor who had spent several months in a San Diego Navy hospital told a woman who was pressing him for information that he'd had "an awful lot of sinus trouble," but weeks later, as we sat at lunch beside a window overlooking a harbor, he noticed two small carriers come into view. He leaned forward with great interest and then, for the first time, talked of his service on board a plane-carrier.

"Gee, mom never used to ask so many questions," one GI complained in rather a bewildered tone, "and it sure gets me down the way she keeps making me tell about landing in Italy. It's just like she was showing off—draggin' me over to Cousin Will's and Aunt May's and everywhere."

Let him alone, Mom. In time he'll talk, even to Aunt May, and you won't be able to stop him.

It really boils down to the fact that the returned soldier is not a freak or an attraction and does not want to be considered in that light. Be interested, but not too curious. The man back from the front will want to hear about *you*, about the small unimportant things that mean daily home life. But don't complain about petty privations because, for every inconvenience over which you can grumble, he can remember hours of agonizing fatigue during which he was surrounded by pain and death.

It will be impossible not to pity many of the men back from overseas, but they are going to resent any emotional display.

An officer who had lost one leg swung himself up the steps of a West Coast rectory and asked to see the pastor. His request was that Monsignor talk to his congregation and warn them against *sotto voce* comments such as the one which had just been made about him. Coming from the Novena services, a woman had whispered: "Look at that poor young officer with only one leg. He's the first I've seen." Her tone was sympathetic, but her comment caused a score of men and women to glance toward the young man, the result being embarrassment for everybody.

The fellow who comes back minus an arm or leg must not realize that his family and friends regard him as a "cripple." The chances are that he will have learned to care

for himself—and remember, this is an age that has perfected artificial limbs.

They will be *rugged*, the men back from the fronts—a fact many a wife and mother will realize as she regards her husband's or son's rather wolfish table manners. Don't frown on the fellow who pushes back his plate, spills something on the cloth and does not place his knife and fork in just the correct position. If he has been grabbing rations while huddled under the shelter of a jeep, he will be lacking in etiquette, and he will be conscious of the fact. Let him find his former good manners without comment. He will want to get back to the niceties of life as soon as possible, but if you push him he will begin to think of his family as "high hat," or "old maidish," and a barrier may rise which will delay the time when a perfectly relaxed young man will enjoy the family table.

#### WHAT TO DO

"Be patient" might almost be considered the answer to the problem of how best to help the returned soldier. Remember that it took him time to grow accustomed to the regimentation of Army or Navy life, and it will also take time for him to live a non-regulated existence in a home rather than a barracks. Let him be completely lazy if he wishes; if he is at all normal there will come the time when he wants to hurry out and find a job. If he sits by the window looking into space—let him think. It will all be part of a natural "unwinding." In contrast, he may want to have fun, to forget for a time the realities of life. The chances are that his friends gave him a series of parties before he went away—they might do so on his return.

These parties might easily become a parish "family" project, giving returning men the opportunity to meet old friends. They have been accustomed, while in service, to find their recreation under the supervision of Chaplains and special service officers, and the church societies that aided them as they went to war should offer them the same services when they return to civilian life.

A situation which some families will have to face will be that while the serviceman has written of how he misses home and family, he will have seen the incredible beauties of the tropics, spent furloughs in Rome or Paris. Home may prove something of a let-down unless it is a friendly, comfortable place.

There has been a great deal of conversation about a bright new world, but what the average GI wants is a return to something approximating his old life. He wants his job back (or a better one), the girl he knew before he went into uniform; he wants ice-cream sodas, ball games, and movies at the theatre over on Main Street. Most men won't be thinking in terms of starting again—they'll be looking forward to picking up where they left off.

If our returning men find home and family too greatly changed, if their tense minds and bodies are not helped to relax, they will not be content to stay at home. They will go sneaking off to the nearest pool-room, and from there it is only a short walk to the bus that takes them to the nearest large city. After that, there is always the danger that a man may become part of the restless drifting population from which gangdom picks its forces.

It may not prove easy, helping the returning serviceman fit himself into civilian life, but fit he must. The members of the family circle who did not go away must be sure that he finds a niche in which he will be happy—because, if he is not happy, if he does not "adjust," tragedy may stalk across the threshold.

Remember, you, too, have changed.

# CAMPAIGNING IN THE PHILIPPINES

COL. CONRAD H. LANZA

IN DECEMBER, 1941, General MacArthur, in command of the defense of the Philippine Islands, divided his troops into three parts. On Luzon—which is the north and main island of the group—he stayed himself with about 60,000 men. In the Visayas, which form a center group of islands, he posted 25,000 men. In Mindanao, the south island, were about 30,000 men.

War with Japan had been expected. An attack upon the Philippines had been foreseen; it was believed that it had been fully provided for. Arrangements had been made with the British and Dutch forces that upon the outbreak of war their air fleets would fly from Hong Kong, from Luzon, from Singapore and from the Netherlands Indies and sink Japanese fleets in the China sea by concentric attacks.

Japan probably knew about this plan, since it had been discussed in the newspapers. Her fleets did not come down the China Sea. They came from the opposite side of the Philippines—from the east. Worst of all, the Japanese air forces hit first and destroyed the major part of the American planes on their airfields in the first three days of the war.

The few American warships in the Philippines then sailed away. There was not much to interfere with the Japanese ships, which commenced to debark troops on both north and south Luzon. After some preliminary fighting, General MacArthur, for some reason not yet known, rather suddenly decided not to try to defend Luzon, and withdrew his forces to Bataan and the fortified isle of Corregidor.

As this move had not been foreseen in time, there was a deficiency of food and other supplies in Bataan. The first Japanese attacks were beaten off. The Japs then sat around and waited until the garrison had been weakened by famine and disease. Their final attack succeeded.

After the fall of Bataan, the garrisons in the Visayas and in Mindanao did not resist for long. Cut off from supplies, seeing no hope of rescue, they surrendered. They had done but little fighting. By May, 1942, all organized resistance by American troops ceased.

## THE AMERICANS RETURN

Nearly two and a half years later, on October 20, 1944, General MacArthur returned to the Philippines. He did not follow the Japanese plan of invasion, by going into Luzon. Available reports indicated that the Japanese had divided their forces in about the same way that the Americans had done at the beginning of the war. The strategic conditions were similar. In 1941 the Japanese had local air and naval superiority. In 1944 this superiority had passed to us.

Just how many troops the Japanese have in the Philippines is uncertain. General MacArthur in his communique of October 21 listed six Japanese divisions. This would represent a total force of less than 100,000 men. The campaign of 1941-1942 showed that the United States was unable to defend the Philippines with 115,000 men. It seems improbable that the Japanese would repeat our error.

One thing the Japanese have in abundance is manpower. Six divisions may have been all that the American forces had identified as being in the Philippines. There were probably many more divisions, of which an additional one had been identified early in November.

Japan has placed two of her best generals in command of the defense of the Philippines. Field Marshal Count Terauchi

appears to be the local commander-in-chief. This general started the present war. In July, 1937, he commanded Japan's troops in north China. It was he who took vigorous action, on the outbreak of hostilities in that month, to press the war against the Chinese. The local Japanese commander is reported to be General Yamashita. That general won the campaign of Malaya, which resulted in the capture of Singapore. He was then transferred to Bataan, and won that campaign against the diseased and famine-weakened Americans. Both these generals have records indicating energy and firmness. So far they have operated under conditions where they had a manifest superiority; how they will do against a more evenly matched foe remains to be seen.

General MacArthur did not follow the Japanese campaign of 1941. Instead of attacking the main body of the enemy—believed, now as then, to be on Luzon—he selected the weakest detachment, in the Visayas. He was in hope of surprising his enemy, and at first believed he had accomplished this. Later information indicates that the Japanese were expecting the invasion. They may not have known beforehand that it would land in Leyte. Still, they considered this as a possibility and had posted one of their divisions on that island.

## THE BATTLE IS JOINED

The Japanese movements now known to us indicate that they did not know whether the Americans would attack in the north, in the center or in the south. To provide against all of these possibilities they had three fleets waiting—north, center and south. As soon as General MacArthur had shot his bolt and had committed his troops to landing on Leyte, the three Japanese fleets closed in. They sailed on courses and at speeds that would have brought all three of the forces opposite Leyte on October 25. The American air and submarine scouts discovered the Jap fleet approaching from the south on the 22nd. They did not discover the other two until the 24th.

From this Japanese maneuver arose the great naval and air battles of October 25. Only the central Japanese fleet reached the vicinity of Leyte. It there met and engaged the 3rd U. S. Fleet. This was a heavy engagement. Both sides lost ships and planes. The 3rd Fleet was weakened, because part of its ships and planes had gone south to fight the Japanese ships coming from that direction. They defeated those Japs, but were unable to pursue them. They had to hurry back to help out against the central Japanese fleet.

In the meantime the north Japanese force had been badly defeated by the 7th U. S. Fleet, with no American ships lost. As in the southern sea battle, the 7th Fleet broke off the engagement to hasten to the aid of the 3rd Fleet. Their planes got there in time. The central Japanese fleet was driven off with heavy losses.

The result of these naval engagements was to force the Japanese fleet out of Philippine waters. It is reported to have lost around 24 ships as against only 6 American ships. As the Japanese navy is smaller than that of the United States, proportionally this loss seems a hard one for the Japanese.

Both before and since the naval battles the American naval air forces have been repeatedly attacking Japanese airfields all over the Philippines; as a result there has been a noticeable falling-off in Japanese air activity. Altogether, the aid of the United States naval and air forces has given our land troops a chance to get their campaign going.

It should not be forgotten that, although American forces are dominant in the Philippines invasion, our Australian allies have greatly aided with both ships and planes.

When General MacArthur landed in Leyte, he made pub-



lic a list of his troops. This showed he had substantially six and one-half divisions, as against the lone Jap division on Leyte. American divisions are larger than the Japanese and are more heavily armed.

The Visayas are the most densely-peopled part of the Philippines. Leyte is an island some 108 miles long and averaging 26 miles in width. It had by mid-November been cleared of Japanese troops, except for small forces in the mountains. By the same date American troops had gone around the north end of the mountains and were heading south against Japanese troops on the west side, who were centered about Ormoc. This is a fair port and normally has a population of about 70,000. There is only one road across the mountains, a little south of the center, leading to a port called Baybay on the west side. This has been taken, and American troops are attacking northwards towards Ormoc, which is under American artillery fire and bombing.

These Japanese have been able to bring in reinforcements and supplies by sea to Ormoc. Though they have sustained losses, they are holding out and give every appearance of being as aggressive as possible. It is presumed that in addition to reinforcing Leyte the Japs have reinforced the remainder of the Visayan Islands.

The difficulties that confront General MacArthur in his effort to reconquer the Philippines are greater than the Japanese had in their campaign of 1941-1942. The Japanese then had complete air and sea control. MacArthur has air superiority but does not yet have complete air control. Jap planes still fly, do some damage and obtain information.

Because the Japs have numerous air-fields throughout the Philippines, their planes are widely distributed, and fly over the sea passages between the various islands. This makes it dangerous for American ships to navigate the narrow seas within the Philippines. So far they have not tried to do so; and this has enabled the Japanese to move reinforcements to Leyte.

In December, 1941, the dry season had just set in on Luzon. The Japs were certain to have good weather until May and possibly June.

In October, 1944, the weather in Leyte was not so favorable. That island is within the typhoon belt, where severe storms of high winds and heavy rains occur. These are not over until the first of December. At that time of the year, when the dry season starts on Luzon, it means more rain for Leyte; for the monsoon brings rain from the northeast from December to about June, and from the southwest during the remaining months.

Neither side of Leyte has a pronounced dry season. There is rain, and heavy rain, in every month of the year. This interferes with air observation and affords opportunities for the Japs to sneak over barges with troops and supplies from one island to another. The rain makes operations on land difficult. Motor vehicles are hampered by boggy ground. A campaign on Leyte is, from the view point of terrain and weather, more difficult than what the Japanese had to meet on Luzon.

Naturally, Leyte is not the ultimate objective of the American invasion. It is the starting point from which operations will spread to other parts of the Philippines. After food, ammunition and other supplies have been built up on Leyte, a move to nearby islands will not be such a complicated operation as was the seizure of Leyte; for on Leyte everything had to be transported in a bad season of the year, from bases hundreds and thousands of miles away.

For the present, a promise has been kept. The United States gave its word that the Philippines would not be forgotten. Our troops are back. May success follow them.

## POPULATION TREND: ACCENT ON AGE

CLEMENT S. MIHANOVICH

STUDENTS OF POPULATION problems and population trends have known for at least three decades that the population of the United States is growing older at a rate approaching alarming proportions.

The scope and intensity of the problem can only be realized through an examination of statistics. The median age of the population of the United States increased from 16.7 years in 1820 to 21.4 in 1890, to 25.2 in 1920 and to 29.0 in 1940. The urban median age in 1940 was 31.0 years (an increase of 2.6 years from 1930), and 24.4 years in rural-farm areas (an increase of 2.8 years from 1930). This, generally speaking, was due to two factors, declining birth rate and increase in the life span. As a consequence of the increase in the median age, a significant change took place in the relative proportions of the age groups.

### PERCENTAGE OF POPULATION IN AGE GROUPS

Year	Under 20	20-64	65 or over
1850 .....	52.5	44.9	2.6
1930 .....	38.8	55.0	5.4
1980 (est.) .....	27.6	56.8	15.6

The 1980 estimate in the above table, like all predictions of trends and implications in this study, is predicated on the continuance of pre-war trends in fertility and mortality, and no increase in immigration. But all present trends indicate a further decline in the birth rate, a further increase in the life span, and no increase in immigration; with the result that the problem will become aggravated. Although the population as a whole will increase from now until 1980, important age groups will lose large numbers. This is illustrated by the following table:

Age Group	Change 1920-1930	Change 1930-1940	Change 1940-1980
0-4 .....	— 128,840	— 892,766	— 1,240,524
5-19 .....	+4,694,833	— 1,400,521	— 4,707,080
20-44 ...	+6,517,704	+4,137,154	+ 556,919
45-64 ...	+4,384,816	+4,670,295	+13,722,724
65 plus ..	+1,700,620	+2,385,509	+13,031,686

Without giving more statistical data, but using the two above tables, plus the conclusions of the Census Bureau and experts in the field of population trends, the following significant factors are evident in the age trend:

1. The two age groups which show the greatest increase are the 45 to 64 (*middle-aged* group) and the 65 and older (*aged* group).

2. The economically most productive ages, 20 to 44, will remain practically stabilized until 1980.

3. By 1980, according to Thompson and Whelpton's estimate, the *middle-aged* group will constitute 40 per cent of the population. (Contrast this with the fact that this group in 1940 composed 26.7 per cent of the population.)

4. In 1980 the *aged* group will account for about 20 per cent of those of voting age, the *middle-aged* group about 36 per cent, and both will account for 56 per cent of the total votes of the nation.

5. In 1935 there were 7,500,000 persons 65 years of age or older. This number will be increased to 22,000,000 by 1980.

6. Between 1935 and 1975 the age group 20 to 44 years is expected to increase 6 per cent, while the 45 to 64 group is expected to increase 69 per cent.



7. Between 1930 and 1940 the number of persons under 14 years decreased by 3,000,000.

The age composition is perhaps the most important single factor in a division of population. It has a profound influence on other group characteristics. We can now analyze some of the future implication of the age trends here presented. It must be constantly kept in mind, however, that this analysis is based on the assumption of the continuance of fertility and mortality rates along pre-war levels and no increase in immigration.

Between 1930 and 1940, elementary school enrollment dropped by 2,446,495. If this trend continues, a drop of 20 per cent can be expected by 1980. This trend may be partially offset by the wartime increase in births. According to educators, the high schools had reached their peak enrollment in 1940, and the college enrollment would, under normal circumstances, have reached its peak between 1944 and 1946. Unless an increasing proportion of youth attends colleges, a drop of 20 per cent from the 1940 levels is expected by 1980. This trend may be curtailed by the expected increase in college enrollment under the impetus of the GI Bill of Rights and similar legislation; such an increase will, of course, be short-lived. Consequently, we may expect a decrease in the number of teachers and schools, which may in turn result in more efficient teaching, greater facilities, higher standards and better schools in areas now poorly equipped. But the cost of education per child will increase.

#### ECONOMICS OF AGING POPULATION

The economic system of the United States has, in the past, been hitched to the flashing star of a young and vigorous population and an expanding economy. This may not hold true in the future. Because of the aging population, the age at marriage will increase, with a resulting reduction in the fertility rate, for, according to Galton, marriage at the age of 18 will result in twice as many children as marriage at the age of 28.

The effects of this change on the economic productive system can be expressed in apparently trivial but still significant terms: children's clothing, baby-carriages, toys and goods for adolescents will give way to the needs of an older population, such as spectacles, false teeth and arm-chairs. It is an accepted fact among consumer economists that the smaller the family the higher the proportion of income which goes for recreation, personal care, medical care, transportation and clothing, and the less for food, housing, etc. Consequently the goods manufactured will have to be for greater comfort, safety and durability. Booms in real-estate speculation will possibly subside to a tinkle, and investments in expanding industries will be curtailed. No continuous housing-expansion program may be expected. Production may eventually become stabilized.

There is no objectively justifiable reason to believe that wages will be satisfactorily high after the war or that the financial provisions under the old-age-pension system will be substantially increased. The result will be an increase in aged dependency. A larger share of the income of the productive workers will be garnished in the form of taxes to take care of the dependent aged; medical and institutional facilities for the aged will be expanded; and greater emphasis will be placed in the field of medicine on the diseases of the aged. Socialized medicine may become a reality.

Politically, it is possible for the United States to become a second- or third-rate power. Its manpower will be concentrated within the middle-age group, at present a military liability, and there will be proportionally fewer males (be-

cause of the growing rate of disproportion between males and females); with the result that the military power of the United States will decline and, with it, its influence and prestige.

We may also expect continued pressure on the Government to extend old-age security benefits and plans. Townsend and "Ham-and-Eggs" programs will become more and more frequent on political platforms. In June, 1940, about 25 per cent of the total population over 65 years of age was receiving benefits from the Old Age Assistance Provisions of the Social Security Act. How many were receiving private and familial aid, no one knows. If this proportion rises—and there are indications, if the purchasing power of the people is not increased, that it may actually rise to at least 75 per cent—Federal expenditures alone would increase 250 per cent. Thus total Federal old-age benefits would approach the cost of supporting the Navy in peace time. On the other hand, if the people of the United States became rash enough in 1980 to introduce the Townsend Plan or something similar to it, the total benefits paid to those above 60 would amount to over one-half of the 1943 national income.

Further influences of the age trend may be:

1. Increase in the marriage rate because of the greater proportion of the population in the marriage-age group.

2. A possible eventual decrease in the divorce rate, or further restrictions on divorce laws; although at first, after this war, we may expect a large increase in divorces.

3. A reduction of liberal and radical trends in society, owing to the conservatism of advancing age.

4. A greater emphasis upon religion—a solace usually turned to in the upper-age groups.

5. A record-breaking supply of economically productive workers and consumers, at least in the near future, because of a high concentration of people within the 20- to 64-year group.

6. A keener interest in international affairs and possible development of international-mindedness. Isolationism will be considered outmoded and economically detrimental, because of the realized need for cooperation, politically, economically, militarily and otherwise.

7. An increase in the demand for adult education.

8. An eventual stabilization of population by 1980, and then the beginning of a decline.

9. A continued reduction in the birth rate.

10. Increase in thrift, savings and frugality; less "conspicuous consumption."

11. A wider interest in the social sciences and their practical application.

12. A further decline in employment because of a decrease in purchasing power resulting from higher costs and an increase in the mechanical means of production.

13. A change in the culture of the nation: in the people's attitudes, wishes, wants, desires, customs, traditions, mores, folkways, ideals, principles and personality.

It was not our intention to paint the future in depressing and gloomy colors. The aging population, however grim a specter it may appear for the years after 1980, has certain economic and social benefits for the present, and there are possibilities of adjustment before 1980. But the question whether we shall reap the benefits or the evils of the aging population can be answered only by those who can foresee and prepare for the industrial, social, political and other reforms which will be needed.

## SOCIAL SECURITY TAX

AS A RESULT of the latest controversy over freezing the Social Security tax, it has become apparent that substantial changes must be made in the financing of the security program. Under the present terms of the law, there does not seem to be sufficient logical connection between the rate of assessments and claims arising under the Act. For this reason, Congress has refused for the past three years to permit the scheduled increases in the Social Security tax. The argument that the fund would be large enough under the current one-per-cent rate to cover any contingency that might arise proved to be conclusive. The same argument is being made now. Explaining the contradiction in the law which is causing all the trouble, Senator Vandenberg, of Michigan, said recently:

On the one hand, it looks toward the so-called Morgenthau rule, which says the Old Age-Social Security reserve is sufficient when it is three times the highest contemplated annual expenditure for the next five years. On the other hand, it arbitrarily increases the payroll tax rate on employers and employees from one per cent at present to two per cent for 1945, to two-and-one-half per cent in 1946 and to three per cent in 1948, although no such increases are necessary in order to create an adequate reserve under the Morgenthau rule.

If it be granted that the sole purpose of social-security taxes is the creation of an adequate reserve, this reasoning is correct. When reserves are adequate with a one-per-cent tax, there is no sense in a law which provides for automatic increases in the rates. But it is pertinent to ask, is that the sole purpose of these taxes?

A tax on payrolls does not exist in a vacuum. It has a direct and tangible effect on consumer income and purchasing power and, therefore, an indirect influence on business conditions. That is to say, it is potentially an instrument of fiscal policy. If the Government thought it desirable, for instance, to retard an inflationary trend, it could use increased Social Security taxes as a partial means to that end. In a period of deflation, on the contrary, it might remit these taxes entirely, thus setting in motion a mildly inflationary counter-current.

Senator Vandenberg's argument for freezing the Social Security tax at the present level overlooks this consideration entirely. It is concerned exclusively with the question whether or not present reserves are adequate. It considers the tax in splendid isolation, so to speak, without any regard to its relation to our inflationary war economy.

Now there are a number of economists who do not agree with this position. They concede that Senator Vandenberg's reasoning is sound so far as it goes, but they do not believe that it goes far enough. They favor an immediate increase in the Social Security tax from one to two per cent, as the law demands. They argue that such an increase, while not necessary to assure the solvency of the Social Security fund, would have a salutary deflationary effect at the present time. It would help, they explain, to take some of the consumer pressure off prices. They argue, finally, that the present system of raising funds for social security must be reformed not only in the light of reserve requirements, as Senator Vandenberg suggests, but also in relation to government fiscal policy.

While this viewpoint is not novel to many members of Congress, they have shown up till now an unwillingness to accommodate social-security taxation to fiscal policy. They fear, and not without reason, that this departure from

"orthodox" finance might make a political football of the whole social-security system.

Without in any way belittling this position, it might be pointed out to those who fear abuses of Federal power that the alternative policy is not without dangers, also. If we experience another depression after the war, it is a foregone conclusion that the Government will assume responsibility for maintaining purchasing power. This it will do largely by borrowing and spending, that is, by increasing the national debt. How much safer it would be if, in such an emergency, the necessity for government spending might be reduced somewhat *merely by suspending social-security taxes*. Before deciding on any final reform, as advocated by Senator Vandenberg, the Congress ought to give serious consideration to this viewpoint.

## CORDELL HULL

THE DECISION of Mr. Hull, Secretary of State since 1933, to hand over the responsibilities of his office to more vigorous, though not so experienced hands, was received with genuine regret by all the members of the press and by the public at large. It may safely be said that few, if any, Cabinet officers of recent years have enjoyed the widespread esteem and respect which fell to Tennessee's venerable Judge-Senator-Statesman.

Mr. Hull's record is one of progressive, constructive and successful statesmanship. The high point of public appreciation probably was reached upon his return from the Conference of Foreign Secretaries held in Moscow in October of last year, at which the determination was first expressed favoring the establishment of a general security organization. His dominant leadership at that conference was so impressive that the Senate promptly approved his action through the amended Connally Resolution, and Washington gave him a welcome that could leave no doubt where he stood in its estimation.

The long struggle waged on the thesis that our nation could not expect to sell more than it bought is crystallized in a series of Reciprocal Trade Agreements which marked a reversal of the Smoot-Hawley tariff policy. And it was only logical that this attitude of collaboration should have led to a series of international conferences such as those held at Hot Springs, Virginia, on Food and Agriculture, the Atlantic City meeting of the United Nations Relief and Rehabilitation Administration, the Bretton Woods Monetary Conference and the Chicago Civil Aviation Conference. The credit due Mr. Hull for these achievements is only too clear.

The culmination of this progressive statesmanship will be the final approval of a general international security organization. The part played by the retiring Secretary of State is too conspicuous for him to be robbed by posterity of due credit. The ground was carefully prepared by him. Not only the broad outlines of such an organization, but the complicated details have already been set. Furthermore, we have comforting assurances that his wisdom and experience will not be lacking as this nation threads its way through the difficult and possibly discouraging days that lie ahead.

For Catholics and the forces of religion in general the memory of Mr. Hull will have special significance down



the years. For when he invited all molders of public opinion, including church bodies, to speak their mind on the Dumbarton Oaks proposals, he delivered a far-reaching repudiation of the unnatural divorce of religion from public life which we inherited from European nineteenth-century liberalism. The meaning of this is not being lost, and religious groups in America are correspondingly grateful to Mr. Hull.

## NO LEGALIZED SLAVERY

REPARATIONS to be imposed on Germany for the destruction wrought in this war will undoubtedly come more to the fore as Berlin looms nearer. Without embarking on the entire question at this moment, there is one type of reparation being proposed which we cannot countenance, either from the standpoint of principle or as a matter of common sense.

Russia is its main proponent and it is, simply, the forced drafting of German manpower to rebuild the devastated Russia areas. We oppose this in principle, for it would be a clear violation of the ideals of the Atlantic Charter, whose four freedoms, we must remind ourselves insistently, are to be guaranteed to all—not only to the victors, but to the vanquished as well. We are opposed to it in principle because, hedge it round as you will with international agreement and controls, any such drafting that condemns men to hard labor in foreign lands, with the inevitable consequence of disrupted family and economic life, is, for all practical purposes, slavery.

We oppose it, also, for common-sense reasons. Russia has suffered greatly in this war and for that deserves our grateful thanks. But is there any reason why she should therefore claim a privileged position? Why should Germans be drafted to rebuild Russia, when Poland and Holland and Czechoslovakia and Greece and Italy have suffered equally? And if German manpower is drained off to rebuild the rest of Europe, while Aachen and Cologne and Hamburg and Berlin remain the shambles they now are, Germany will remain for a decade an economic infection-source in European life. Further, the United Nations' declarations that their victory was not aimed at the annihilation of Germany will sound hollow, indeed, with the rest of Europe rebuilding and Germany still a rubble heap from Allied bombing raids and artillery.

For these reasons, therefore, we applaud and second the remarks of Mr. William Green, A.F.L. President, at the New Orleans Convention, when, referring to this plan of Russia, he said: "There shall be no more forced and involuntary servitude forced upon anyone, if we can prevent it."

Finally, when a proposal of this nature is made, it is not a bad tactic to examine the record of the proposing party. Russia's treatment of other deported masses is unsavory enough for us to wonder just what would be the treatment of blocs of German workers interned in that totalitarian country. Somehow, the name Siberia sticks in the craw and will not down.

One of the most nauseating disgraces of this modern world has been the demoralizing, sub-human internment- and labor-camps. Peace should presage their being wiped from the face of the earth. Russia's plan, if adopted, would foster their festering.

## IMMACULATE CONCEPTION

WHEN the American Hierarchy dedicated our country to the Immaculate Conception of the Virgin Mother of God, they gave us a national Feast peculiarly suited to our national needs. For the Immaculate Conception may stand almost as a symbol and synthesis of the supernatural order—an order that America needs to remember.

The dogma of the Immaculate Conception means that the Blessed Virgin Mary was conceived free from the stain of Original Sin. Belief in that dogma implies belief in Original Sin. And Original Sin is unintelligible except in the light of man's elevation by God to a supernatural order, from which the first man fell by disobedience, leaving all his descendants the poorer and weaker by his fall.

The Immaculate Conception means also the Redemption; for it was only through the foreseen merits of Christ's Passion and Death that Our Blessed Mother was preserved from our hereditary taint. The dogma, then, involves belief in the Trinity and the Incarnation; the Redemption was wrought by the Second Person of the Trinity taking on Himself human nature, so that He was both God and Man.

We in America need to be reminded of this supernatural order; and that, not so much because of our faults as of our virtues. By and large, we esteem and practise the natural virtues. We believe in justice and charity, in the equality and dignity of man. Communism, with its protest against the injustices of our economic system, has attracted many well-meaning Americans; but Nazism and Fascism, with their appeal to race pride and race superiority, are, in general, repellent to us. We have built a system of free government on a scale unknown to past history. We have, in the Philippines, given the world a unique example of colonial policy. Granted that there have been failures—our treatment of the Negro, for example—we have not as a people lost the ideal. Few are the Americans who defend anti-Negro discrimination on racial grounds; the uneasy explanations offered by the majority of whites are, in fact, testimony of an unquiet conscience.

So far, at least, we have kept our ideals—the Christian ideals that our nation was founded on. But have we not, in recent decades, been living on our Christian capital? We reject injustice, racist doctrines, the substitution of power for law, as un-American; do we realize that "un-American" means—or should mean—irreligious? The long-standing divorce between religion and our educational system is driving Americans back to natural motives for their Americanism; and while natural motives and virtues are good and are the necessary substratum of healthy human life, they are, in the long run, insufficient for creatures meant for a supernatural order. In a different order of creation the natural might have sufficed; what we must understand—and what the Immaculate Conception reminds us of—is that, without the supernatural life, we are only half alive, we are hampered and crippled in our attempts to live a true human life. Even the most perfect of God's pure creatures, the Mother of God herself, needed the saving Blood of Christ. How much more we, so weak and imperfect.

The very greatness of our material, political and social achievement may readily blind us to the fact that there is a flaw in the foundations. The coming years will put many a strain on our national character. We shall need all our reserves of moral strength, if we are to handle our domestic and foreign problems with justice and charity. May the Immaculate Mother of God, Protectress of our Nation, lead us to the source of strength which is Christ.



# LITERATURE AND ART

## REVIEWERS AND CENSORS

HAROLD C. GARDINER

IT IS TIME, I think, to put in a word for Catholic literary critics and book reviewers. Theirs is a profession that is by no means overcrowded and their efforts to evaluate the cascading volume of contemporary books, particularly fiction, from sound literary and moral principles deserve all the encouragement and constructive criticism possible. Instead, I notice in some critics of the reviewers too much of a readiness to interpret their efforts as being spineless compromises with worldliness.

This castigation of Catholic critics is occasioned, in great part, by the diversity of opinion in the Catholic press on the moral quality of many contemporary books. Novels like *So Little Time*, *A Tree Grows in Brooklyn*, *Blessed Are the Meek*, are condemned in some journals, ignored in others, given qualified approval in still others. I do not maintain that this confusion is a good thing in itself; I do maintain that its effects have been viewed too alarmingly. Certainly no Catholic needs to be told that fellow Catholics, and even priests, can have different opinions on the matter of the practical application of moral principles. To expect any strict and undeviating unanimity of agreement in the critical judgment of modern books would be to predicate either that Catholic critics don the robes of infallibility when they pick up their pens, or that they are subject to a rigidity of intellectual regimentation that forestalls any honest difference of view.

Nevertheless, these diversities of opinion have had one bad effect that far outweighs, I feel, the lamentable but inevitable confusion that may result among the laity when priest-critics disagree. This bad effect is the defeatist attitude which says, in effect: "All this disagreement that crops up about the morality or immorality of modern fiction and which is aired in the discussions of the various critics is a confusing business. The one way to solve it, therefore, is to have no more discussion."

This, I think, is not an over-simplification of the case. Two articles have recently appeared which seem to boil down to just about that. They are important articles because their influence will spread wide; they deserve examination and comment because if their influence spreads far enough, not only book reviewing, but the possibility of conducting English courses, comes to an inglorious and intolerant end.

The first article, "Evaluating the Critics," appeared in the *Homiletic and Pastoral Review* for September. In it, the author, the Rev. Kilian J. Hennrich, O.F.M. Cap., decides that all the disagreeing Catholic critics need a common norm on which to judge the moral quality of modern fiction. That norm, he feels, can be found, and found in only one place, namely, in a study of the methods of the ecclesiastical censors. Critics ought, he states: "ask themselves when in doubt: 'would an official censor give the *nihil obstat* to the book as it is?' They should act according to the answer. . . . No critic should express his personal opinion without regard to the mind of the Church." The use of this norm is imperative, he finds, because of the "obvious and growing tendency in the appraisal of novels to make them acceptable to Catholics by all kinds of debatable reservations," such, for example, as the inclusion of qualifying

phrases like "for adults, for mature, for discriminating readers, for those professionally interested." This is but shilly-shallying, he contends; the Church knows no such method of dealing with books: the Roman Congregations "approve or condemn; they know no zigzag middle way with published books."

This proposed norm I find to be not only utterly impractical, but even dangerously misleading. Before discussing it, however, I should like first to register a protest at the implication that the Catholic reviewers whom the author is evaluating pay little attention to the mind of the Church in their criticism. The problem of applying moral principles to specific books is thorny enough, at times, without having the issue beclouded by calling into question the priestly zeal of the reviewers and their devotion to the Church and its ideals. It might be asked in passing whether the Legion of Decency, sponsored and supported by the whole Hierarchy, also betrays a lack of proper deference toward the mind of the Church when it makes use of such qualifying phrases as "unobjectionable for adults, objectionable in part" in the rating of motion pictures?

However, the real difficulty with the so-called norm is that it is no norm for the evaluation of the ordinary contemporary novel. This is so because the average novel of today simply does not fall within the scope which the Church has set for herself in the condemnation of books. If and when the Congregation of the Index determines that the danger to souls is so general and pressing that any and every book that deals with sex, for example, must be forbidden, then Catholic critics will gladly and faithfully agree. But until such an eventuality, it must be remembered that the Church, in the categories of prohibited books, condemns outright only those (note that I am discussing only the matter of *immorality* in fiction) that are *ex professo* obscene.

This does not mean, of course, that one may read any and every book that does not happen to be obscene from studied aim and intent. Many books may still be too lurid and vivid, even in passages that are totally incidental to the general theme, to be read by most people without immediate temptation. But the fact that the legislation on prohibited books restricts its explicit condemnation to such *ex professo* obscene books, does certainly mean that in judging books of lesser potential danger there is a certain leeway, a certain twilight zone, so to say, wherein critics, all equally zealous, all equally devoted to the spirit of the Church, may differ.

Father Kilian's practical norm, then, seems to me to leave the problem just exactly where it was before. This is inherent in the nature of the Church legislation on forbidden books, for that legislation is aimed at establishing *general* norms, whereas the problem that faces the reviewer is the specific problem of *this* particular book. To ask oneself whether the book, as it stands, would be granted the *nihil obstat* is by no means to appeal to a workable rule, for the answer will be dictated by the reviewer's own particular bent and taste and judgment, the very tools that he uses today, and which give rise to the contemporary disagreement.

The proposed norm, then, is impractical; it must be, for it is based on a wrong assumption that the Church does not make use of distinctions in its prohibitions of books. It does distinguish; by the very fact that it does not formally and

explicitly consider a whole vast class of books (those not professedly obscene), it leaves the judgment on these books free to be determined by circumstances of person, place, environment—all the elements that go into a moral evaluation.

Further, this attitude in criticizing literature I feel to be dangerously misleading. It is so because it is too utterly simple; it reduces this moral problem (and I am, please God, not minimizing it; I know the dangers that lurk in it) to the too easily contrasted black and white. In practice it works out so blandly and insidiously that its proponents come to feel that if you read *A Tree Grows in Brooklyn* you are a bad Catholic; if you don't read it, you are a good one. This is not an exaggeration; witness the too-open implication in the article under discussion that the Catholic critics being evaluated are actually falling but little short of compromising with immorality. This is another facet of that false perfectionism that can take easy root among Catholics—to praise with reservation a book that contains one minor moral blemish is to encourage pornography; and an analogous attitude can be discovered in political and social spheres, as well as in the cultural one.

I remarked above that such an approach not only stifles any literary discussion of current books, but that it also would effectively put a stop to most of our English courses. If my primary and indeed almost exclusive criterion of a book is that it is either good or bad, with nothing in between, and that its goodness or badness depends mainly on whether there is illicit love in it, then Virgil is bad, and Shakespeare is bad, and even the Sacred Scriptures themselves are bad.

And of what use is it to ask: "Would the ecclesiastical censors give the *nihil obstat* to *Othello* or to the *Canticles* as they stand?" If it is true, as the author remarks in the second of these articles—which I shall take up for discussion later—that there "is nothing intermediate" between what is good and bad in books, and if it is true that whatever is bad in a book vitiates the whole book, then I find it difficult to recall a single book in the whole field of English literature that can safely be used in our courses. Not all the classics treat of sex, of course, but there are other badnesses than that which would also exclude them from the curriculum.

I am fully aware of the pastoral difficulty that Father Kilian is trying to solve—the problem of books unsuitable for adolescents finding their way into their hands; but it is no solution to the problem to keep the books from the youngsters by putting an unfair burden on the adults. And it is simply not true that because an adolescent cannot read a certain book, *ipso facto* and unequivocally all adults fall under the same ban.

Actually, there is further Church legislation in the matter of dangerous books that goes beyond the general categories established in connection with the Index. I shall discuss that more detailed legislation in a following issue, as it is the basis of Father Kilian's second article. The discussion thus far has aimed only to show that if we go to the source of all the regulations limiting and restricting the reading of books, we shall not find there the practical norm that Father Kilian desiderates for the evaluation of the greater part of the so-called spotted books. It is not there, because the Church—as far as our discussion has taken us at this point—simply did not care to include that type of book under the general rules.

Apparently the Church believes that Catholic critics can be trusted to think together with Her while using their own best judgment.

## POETRY

### PRAYER IN ADVENT

O lips which were cleansed by the coal of the wonderful burning,  
Shape yourselves into the wonder Isaias can cry—  
Share with me, prophet, your sureness as well as your yearning,  
As your eyes scan the sky.

O voice in the wilderness, reed by the wind left unshaken,  
Call out on the wind which accosts me, afraid and alone,  
That the Lamb of God comes, that the fears of my heart will be taken  
Away as his own.

O virgin whose days are converging on a day in December,  
Let me sit at your side and, dreaming with you as you sew,  
Longing past all but your own utter longing, remember  
The secret you know.

SISTER MARY ST. VIRGINIA

### ONCE LITTLE HANDS

Give me power always to remember this:  
An afternoon, sun and soft spring winds,  
And water racing wildly from the hills.  
On just such an afternoon I put away  
My wagons in the play-barn we had built  
Of stone under the butternut by the creek.  
And then I closed the doors against  
The storms the days might bring.  
(Years later time opened them again  
And let the sun come in, and the rain,  
But the years were different now —  
And great birds of steel moved smoothly  
On their silver wings while worlds  
And oceans changed.)

Under the butternut the little barn  
Lies crumbled in the grass and weeds.  
I cannot forget — the hands that played  
So often in the earth and stone  
Have felt the loveliness of life,  
Have touched the coldness of flesh  
From which warm life has gone.  
And yet the heart that moves them now  
Across the page to write these words,  
Remembers still.

LANSING CHRISTMAN

### THE CHILDREN

When they were young, and had so much in common  
With the bright joyousness and growth of Spring—  
They knew a field beyond a grove of willows  
Where blackbirds by the hundreds came to sing.

All day the shrill, uninterrupted clamor  
Would mingle with the sound of planting wheat:  
The drill sound, calm and constant in the black field.  
O, the two sounds together made a sweet,

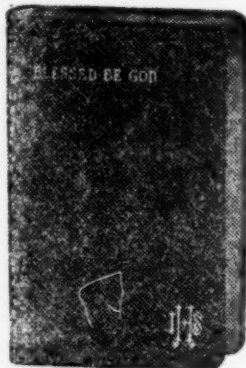
Sweet music for the children in the sunshine,  
Crossing the field, barefooted, running wild,  
Wild like the wind. The wind of spring was in them;  
Whipping with warm, blue wings against each child.

The children let their hearts' roots sink deep down  
Into the sunlit field where the wheat lay  
Ready to grow. O, their young hearts were happy.  
They grew by leaps and bounds on such a day.

SISTER AGNES



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## **BOOKS**

### **EVOLUTION OF THE BEAR**

**THE REAL SOVIET RUSSIA.** By David J. Dallin. Yale University Press. \$3.50

**PRESENT AMERICAN** foreign policy is based on the hypothesis that eventually the Soviet Union will enter more whole-heartedly into the spirit of the Atlantic Charter. In fact, no other hypothesis is possible. Naturally, its validity depends on whether Russia can find reasons for collaborating with us and whether a state whose official ideology is Marxian is capable of embarking on any lasting program of mutual collaboration with the capitalist world.

The answer to this problem lies largely with the character of the "real Soviet Russia." Are the present trends in the Soviet Union of a nature to give a realistic basis for our present course of action? This book of Dallin's is of great help here.

Dr. Dallin makes it clear that Marxian theory is still the official ideology of the ruling class. Stalin is convinced that capitalism is dying. Moscow denies that Stalin has abandoned international Communism. The war, until the entrance of the Soviet fatherland into the struggle, was a war for imperialistic domination. Religion is the opium of the people. Real peace will come only when the whole world has been joined to the Soviet Union.

This is the official theory, and every change or development in Soviet policy is interpreted in these terms. And these changes have been such as to call for rather hurried explanations. The Comintern is formally dissolved. Russia and England come to an agreement regarding spheres of influence. Election of the Patriarch of All Russia is permitted. A commission to deal with religious affairs is instituted. What is the meaning of these actions? They are merely "tactics," say the official Marxian interpreters in Moscow. The ultimate objectives remain the same; but Soviet flexibility permits these temporary aberrations from orthodox Marxian practice.

In the face of such frank declarations of subversive philosophy, why is it that the foreign offices of the world remain indifferent? The answer probably lies in the fact that the chancelleries are not concerned with eschatology. And despite the efforts of *The Bolshevik*, daily bringing the latest "tactic" into line with theory, modern Russia to foreign governments increasingly assumes the appearance of the old-time Power State. They feel that they can handle such a situation. Theory does not mean much to them when they are faced with the same old methods of diplomatic maneuvers that have been part and parcel of Russian history for the past century and a half.

Dallin's description of the "real Russia" is of a great nation that has departed far from the original Communist state. The encouragement of nationalism, the support of religious activities, changes of techniques of foreign policy, the rise of class distinctions, have called forth diligent interpretations by the Marxist organs. But the reader is entitled to make his own interpretations. The Government cannot be expected to announce its repudiation of Marxism. Every concession which seems to favor the old ideas will be called Marxian tactics. Dallin's chapters abundantly illustrate how completely this process has been carried on through the past decades. The real question is whether these tactics are temporary or permanent. No one can tell whether these changes within the structure of Russia are the result of a basic need of the country and therefore can be expected to remain permanently. It is significant, however, to note the last words of the author:

The course of the war, the price of victory, and the postwar situation in Russia constitute the prologue to great internal changes, greater changes than some are inclined to expect.

The five chapters on the new social classes make up the core of this work and the main contribution of the author. But the chapter on forced labor is not to be ignored, especially in view of the reported demand of Russia for construction gangs made up of prisoners of war. Russia's record of forced labor and deportations should make the United



Nations hesitate long before sanctioning any such method of war reparations.

The author questions the value of a recent publication of the League of Nations which put the coming population of the USSR at 250,000,000 by 1970. These figures were taken out of all reference to the facts of the war, he says. It may be only too true, he adds, that Russia has been bled to death. The world will shudder when the final balance sheet of death becomes known in all its details.

The chapter criticizing an unnamed recent book on this same subject is in bad taste, since the book in question was sufficiently identified as that of Sorokin of Harvard, a man at least of equal professional standing. Other chapters making light of earlier writers do not help the authority of the book through the impression of omniscience. The title of the book could be a little more modest in view of the frank complexity of this whole topic.

ROBERT A. GRAHAM

## SOCIALISM SURVEYED

SOCIAL-ECONOMIC MOVEMENTS. By Harry W. Laidler. Thomas Y. Crowell Company. \$5

AN ENORMOUS AMOUNT of reading has gone into the writing of this "Historical and Comparative Survey of Socialism, Communism, Cooperation, Utopianism; and Other Systems of Reform and Reconstruction." The result is a bulky handbook which will find its way into libraries and classrooms, and which, if read with discrimination, can be of great usefulness. Originally published as *A History of Socialist Thought*, the book has been largely rewritten and brought up to date. It provides the only single-volume story "of important movements for fundamental change along co-operative lines."

Your reviewer is puzzled by the change in title, since the old title indicates exactly what the book is about, whereas the new title expands the subject-matter beyond the author's purpose and competency, and exposes him to undeserved criticism. For instance, out of 751 pages of tightly written text, exactly two pages are given to Leo XIII and Pius XI! Men like Don Sturzo, Salazar, Heinrich Pesch, S.J. and Msgr. John A. Ryan are not even mentioned, although several of the latter's books are included in the ample bibliography. Plainly the writer is scarcely aware of the abundant literature which has grown up around *Rerum Novarum* and *Quadragesimo Anno*, and which is exerting a not inconsiderable influence on European thought today. Furthermore, it is a travesty on the history of social reform to devote only a dozen lines to Saint Augustine's *City of God*, and only nine lines to Jesus Christ.

But enough of this. If social-economic movements are understood to mean Socialism in every shape and form, together with several kinds of cooperative enterprise, then the observations above can be largely disregarded.

Beginning with the predecessors of Robert Owen, Mr. Laidler traces the growth of modern Socialism from utopianism to the latest revision in Communist tactics. He treats Marxism, i.e., scientific Socialism, at considerable length, and students of the subject will find Chapter 16, which is concerned with "Theoretical Foundations of Marxism," very helpful. There are illuminating chapters also on Fabianism, German Social Democracy, Revisionism, French Syndicalism and Guild Socialism.

In my judgment, the best part of the book is the 124 pages devoted to Russian Communism. Here you will find clear and satisfactory explanations of the 1924 and 1936 constitutions, the different five-year plans, the development of Soviet social and economic policies, and the confusing changes in Communist tactics. Unfortunately, the question of religion in Russia is largely ignored, and insufficient stress is placed on the Soviet failure to weaken the family and in general to repeal the natural law. But then I am not sure that Dr. Laidler understands the traditional Christian concept of the natural law. If he did, he would surely see the significance of some recent social changes in Russia.

In general, the author is much more satisfactory in dealing with Socialist thought than in recounting the history of the past hundred years. I found his treatment of the Spanish civil war and postwar Austria notably inadequate



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and one-sided. It is disconcerting, indeed, to find in a man of Dr. Laidler's stature and obvious good will such a lack of objectivity and familiarity with other viewpoints. But these defects, serious as they are, will not blind the reader to the many merits of this book. BENJAMIN L. MASSE.

## IN SOBIESKI'S SPIRIT

POLAND FIGHTS BACK: *From Westerplatte to Monte Cassino.* By Xavier Pruszyński. Roy Publishers. \$2.50

MANY BOOKS of adventure will be born out of this war. When the heroes of our fighting forces on land and sea and the aces of the air put down their story in full, as some of them have already done in small fragments, our historical narratives will record adventures such as only fiction could dream of until now. Such is, in fact, the type of the book under review. It is a story of sea, air and land fighting, a story of the Poles who in one way or another, through risks of all kinds and very great sufferings, managed to get out of Poland or to escape from some prison camp. Their desire was not primarily to seek personal safety. They ran away to fight for their fatherland.

From the Baltic in the North to the Nile in the South, from the Holy Land in the East and as far West as Scotland, these brave defenders of Poland are doing their best to achieve the defeat of the Nazi aggressor. All through, this is a book of battles, heroically fought by a small band, but not so purely military that the author does not occasionally give us a glimpse of the deep simple faith in prayer which inspired these fugitives from unjust vengeance. Among other consoling pictures of this spirit is the reminder for us that in one important action the men went into battle only after they had heard Mass.

The Poles who arrived in Scotland "were certainly soldiers but hardly an army." The author could have said the same of so many other localities. Their ranks were made up of volunteers. One was a captive who had escaped from the Germans while they were examining a copy of Homer's *Odyssey* found in his rucksack. A soldier reading Homer!—amazing to them. Another was a poet. A third was a member of the old royal line of Poland—the Poniatowski's. Eventually they numbered in the tens of thousands.

The volume is literally packed with stories that thrill the reader. The escape from Dunkirk is vividly told by one who took part in it. The descriptions of the flights and sorties of Air Squadron 303, an entirely Polish squadron, and especially its share in the Battle of Britain, is thoroughly interesting. Very many of these stories are told in the heroes' own words, either their official report or their more vital verbal account on returning from action.

The whole book is a picturesque mosaic. But it has a deeper purpose. The author wants to show, and does show splendidly, how bravely Poland is fighting abroad and at home, too, as far as this latter can be told now. There is hardly room here for a charge of propaganda. It is only the legitimate desire of a patriot to prove that his countrymen are not overcome, in spite of the fact that for the moment they seem crushed, and that they cannot be regarded as slackers unwilling to assert their rights. JOSEPH ROUBIK

SPEAKING OF HOW TO PRAY. By Mary Perkins. Sheed and Ward. \$2.75

HERE IS THE ANSWER to the needs of the layman seeking to learn more about the often vaguely known truths of his Faith; the answer, too, to the problem of the daily living of those truths which befits a member of Christ's Mystical Body. The solution will be especially welcomed by all who look to the liturgy as perhaps the easiest and surest guide in the quest for holiness.

Fashioned along the doctrine-and-practice pattern, the book is divided into two unequal parts. In the shorter Part I, the author outlines in some detail the theology of Creation, of the Fall, the Incarnation, the Redemption and the Church. She uses simple, non-technical language, many helpful illustrations from human life; nicely alternates the Divine and human viewpoints; stresses God's fatherly love as well as His infinite Wisdom throughout.

The directly practical Part II shows how the Christ-Life can and was meant to be lived by the lay members of His



Mystical Body even amid daily bread-and-butter activity. The means are the great ones Christ has left at the disposal of His Church—Baptism, Confirmation, the Eucharist, the Mass, the liturgical year, prayers of the Church, Sacramentals in wide variety. Thus we have a practical treatise, not exactly on prayer, as we may expect, but rather on the whole of Catholic living. For Mary Perkins this means integrated "lives of love, lives of prayer" in union with Christ through His Church.

The author shows insight into, and much sympathy with, the layman's difficulties in unraveling the intricacies of Missal and Breviary. In general her suggestions are wise and should be very helpful. These qualities go far toward making her book of value, not only to laymen but also to seminarians and Religious for spiritual reading. Priests engaged in the vital work of giving Retreats to laymen will profit by it in preparing conferences. It will serve as ideal reading at table for such Retreats. In this respect Chapters XII through XV are real gems.

RICHARD M. GREEN

**THE GREAT LAKES.** By *Harlan Hatcher*. Oxford University Press. \$3.50

THE SERIES of books, each devoted to the story of one of the Great Lakes, has been reviewed in *AMERICA* through the three volumes thus far published: *Lake Huron*, *Lake Michigan*, and *Lake Superior*—all from another publisher. Harlan Hatcher (scheduled author of *Lake Erie* in the series), now appears with the comprehensive story of all five of our famous inland waterways. Thus, by anticipation, is afforded within the compass of 374 pages what may well be taken by readers impatient of many details, as a summary of the whole series.

The author—like the authors of the Series books—has been many times over the scene he describes. He has a facile power, too, of description, so that the reader feels he is witnessing the vast panorama of waters and shoreline, with their inland reaches. The device of an airplane trip over all the lakes, with which the book opens, contributes much to this pleasant illusion.

The book falls into three main divisions. The first is "Discovery," wherein the geological origins of the lakes are invested with a kind of romance, even for the ungeological mind; and wherein, from Cartier to LaSalle (and, too sketchily, also the Missionaries), the pioneers are brought to a vivid and personal life again. "Conflict" is the second part: and now is shown the great importance of the lakes as factors in the affairs of men and nations. The struggle for possession or control was long, bitter and bloody, but ended in the perfect disarmament of today. "Possession" is the third part. Here the reader-interest is best entertained: Mr. Hatcher's swift style (almost reportorial), his understanding and sympathy for the human element, his humor—all are contributions to pleasant enjoyment, for the pages turn gracefully. I think the best of these chapters are "Fur" and "Timber." "Sails" is the poorest.

The geological lore in the chapter "Pre-historic Shorelines," may be, for all I know or care to verify, sound enough science. But Mr. Hatcher seems to associate human evolution with geological, in too glib a way: "For it required a longer epoch to fashion the basins that hold the lake waters in their saucer-like grip than it took to set man upright and round out his skull to contain enough brain to explore them" (p. 14). The words italicized are challengeable: human evolution, whatever its theoretical uses, is not a proven fact.

Mr. Hatcher's book, *Lake Erie*, in the American Lakes Series, is awaited with anticipation of good reading.

ROBERT E. HOLLAND

REV. WILLIAM L. LUCEY, S.J., is head of the History Department of Holy Cross College, Worcester, Mass. COURTENAY SAVAGE, formerly Director of Public Relations for the National Catholic Community Service, is now serving as Chief of the Technical Information Section of the Armed Forces Radio Service.

CLEMENT S. MIHANOVICH is Executive Secretary of the Department of Sociology at St. Louis University.

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## THEATRE

**THE LATE GEORGE APLEY.** Another brilliant play has been presented to the New York theatre-going public as a welcome Christmas gift. It is *The Late George Apley*, based on John P. Marquand's novel, now successfully dramatized by Mr. Marquand and George S. Kaufman, and presented by Max Gordon at the Lyceum Theatre.

Wholly delightful as the play is in itself, and brilliant as is the work of its director and company, much of the credit for its immediate success must be given to Leo G. Carroll, whose work in the leading role will long be remembered as one of the outstanding stage features of this decade.

George Apley is Boston's Beacon Street native to the core, well born, well bred, self-centered, narrow-minded. He is abysmally shocked when his son and heir falls in love with a Worcester girl, though he finally recalls the mildly palliative fact that Worcester is in Massachusetts. With all this, he is naturally kind, upright, sincere, generous in his way, devoted to his family, sometimes understanding. Mr. Carroll not only acts the role. He *is* George Apley.

There is very little plot. The play opens Thanksgiving Day. The George Apleys always have a family Thanksgiving dinner and the guests always quarrel. We hear that day's wrangle. We see the unhappiness of the son and daughter, who have fallen in love with the wrong young persons. The humor of the play is quiet, delicious and almost incessant; with occasional heart-warming pathos.

The company is all that it should be. Janet Beecher is an exquisite Boston mother, devoted to her husband and children. Percy Waram makes Roger Newcombe live before us; Joan Chandler and David McKay are excellent as the Apley son and daughter; and Margaret Dale and Catherine Proctor are amusing as members of the embroidery circle. Howard St. John of Worcester is perfect in his one short scene; Stewart Chaney rises to his opportunity for effective costumes and sets. *The Late George Apley* is a play for the whole family.

**IN BED WE CRY.** Many of us are disappointed in Ilka Chase's new play, *In Bed We Cry*, dramatized by her from her book and produced by John C. Wilson at the Belasco. Perhaps we expected too much, but the new play doesn't quite get over. Miss Chase seems rather overwhelmed by her adverse first-night notices, and her leading man, Frederic Tozere, the foreign lover, is not doing his best in an unappealing role. Paul McGrath, Ruth Matteson, Francis DeSales and the other characters stand around and talk, which is about all the play allows them to do. Miss Chase is a capital actress, but, as yet, a disappointing playwright.

ELIZABETH JORDAN

## PARADE

**CHRISTMAS IS** but a few weeks off. . . . Yuletide preparations are under way. . . . Plans for the first Christmas were drawn up not in just a few weeks but thousands of years beforehand. . . . Of the event which led to Christmas, a boy in school wrote the following account:

*Serpent* (slinking into the Garden of Eden, spying Eve): Good morning, ma'am. Nice morning.

*Eve*: Glorious. The climate here is delightful.

*Serpent*: I heard that a young couple moved in here—thought I'd drop in and say hello. Is that your husband over there?

*Eve*: Yes, that's Adam, playing with his lions and tigers.

*Serpent* (gazing around): I've never seen such marvelous trees. No food rationing here, I see. You must get a full meal from any tree.

*Eve*: Well, not exactly any tree. From all the trees except this one I'm standing under. God commanded us not to eat the fruit of this tree, not even to touch the tree, lest perhaps we die.

*Serpent*: Oh, yeah? I know why He told you that.

*Eve* (eagerly): You do? I've been dying to know. Why?

*Serpent* (feigning reluctance): Maybe I better not say. I hate to knock anybody.

*Eve*: Please tell me. We've been wondering about it.

## FILMS

**TOGETHER AGAIN.** The title of this offering suggests a happy reunion of Irene Dunne and Charles Boyer, since it revives memories of such celluloid delights as *Love Affair*; but in this comedy the capable stars are forced to labor in vain for a lightness and gaiety that the script never achieves. The heroine, mayor of a small Vermont town, goes to New York to secure the services of a famous sculptor in creating a statue of her late husband, when a series of misadventures begins to punctuate her, till now, staid life. The artist's presence in the New England village further complicates matters for the mayor and her step-daughter. The tangle unknots itself before the finale, but one hardly cares. Charles Coburn lends his talents, and even these fail to help much! The picture merits faint praise as entertainment, and must be rated *objectionable* since it includes a suggestive incident and dance sequence. (Columbia)

**ENTER ARSENE LUPIN.** That international jewel thief, with the come-hither personality, is back on celluloid, this time in the person of Charles Korvin, a Hungarian actor and a newcomer to the screen. Ella Raines is the lady with a valuable emerald, who loses it to the fascinating crook on the Paris-Constantinople express. However, a violent romantic interest in the heiress causes him to return the jewel and turn his nimble wits toward saving her life when it is threatened by some greedy relatives. As a rather dull-witted member of the French Sureté, J. Carrol Naish gives an ingratiating performance. The plot is exaggerated, but the action is fast and the situations interesting enough to pass as mediocre diversion for adults. (Universal)

**MURDER IN THE BLUE ROOM.** Murder, relieved by some musical interludes, stalks in this mediocre whodunit. The addition of song-and-dance sequences to the story of a haunted house where a couple of mysterious deaths occur hardly improves the flavor of the hodge-podge. Anne Gwynne is the heroine, daughter of one murdered man and sweetheart of another victim, while Donald Cook is the writer of mystery stories who discovers the killer. *Mature* audiences will find this a just-passable thriller. (Universal)

**NEVADA.** This Zane Grey story follows the expected Western formula, but it is guaranteed to please the horse-opera fans. Bob Mitchum is the cowboy who clears himself of a murder charge and prevents the heroine, Anne Jeffreys, from being cheated out of her share of a rich silver vein in the Nevada boom town. All the *family* may add this to their list of Westerns. (R.K.O.-Radio) MARY SHERIDAN

*Serpent*: Well, maybe you ought to know. God wants to keep you under His thumb. He knows if you eat from that tree you'll be equal to Him.

*Eve* (breathlessly): We would? Oh, wouldn't that be wonderful! (She gazes longingly at the tree—finally grasps pieces of the fruit; eats, runs to Adam, persuades him to eat of the forbidden fruit. The serpent gloats.)

This colloquially expressed, boy's-eye version sketches more or less accurately, if skimpily, the opening act of the Paradise drama. . . . The concluding act was dipped in tragedy. . . . God condemned the evil spirit masquerading as a serpent to spiritual humiliations (somewhat comparable in the world of spirit to the crawling of snakes). . . . Numerous circumstances made the sin of Adam, acting as head of the human race, extremely grievous. . . . God condemned Adam and Eve, but relieved their gloom with a ray of hope. . . . He revealed He would put enmities between the serpent (the evil spirit) and the woman (the Blessed Virgin) and between her seed (the Babe of Bethlehem) and the serpent's seed (devils). . . . In this statement, God announced the coming of Christmas. . . . Thus at the very beginning of the human race there got under way preparations for the first Christmas.

JOHN A. TOOMEY



## CORRESPONDENCE

### THE ANSWER TO COMMUNISM

EDITOR: In your *Comment on the Week*, issue of November 11, is a reference to the book, *The Final Victory*, by Dom Aelred Graham. True, indeed, is the statement quoted from the book: "No philosophical criticism will dispose of Communism." *Comment on the Week* adds: "We Catholics boast of the answer; but we seem to be too fond of keeping it under a bushel."

The reason, I think, is that we are too often overcome by a timidity which does not reflect credit on our faith in our Church. There does seem to be much Catholic activity, but not enough Catholic living. We cannot blame our Church for the situation, or those active and zealous men who provide us with labor schools and Catholic schools for social and industrial relations. We have done that far too often in the past. Now the time has come for us to point the finger of blame where it belongs—on ourselves. The fault is ours, because we do not take advantage of those places that provide the answer that is "not merely an attack on Communism in itself, but an answer 'as concrete and dynamic as Communism itself.'"

This is the method, as AMERICA well says, "that the Popes have called for." It will be to our advantage to follow it.

Brooklyn, N. Y.

JAMES P. McMAHON

### GI CIRCULATION LOW

EDITOR: In a letter I have just received from a friend doing rehabilitation work among wounded American soldiers in a hospital in England, she confirms what a GI wrote to your publication and was presented in a September issue. Below is the paragraph dealing with this subject:

In the Army we need Catholic literature. . . . I mention it because I read in AMERICA recently an article by a GI, saying that Catholic editors were missing the boat because they have the readingest public right in their hands now—the GI's, sick or well. They read anything and everything. And not even a *Catholic Digest* comes among the parcels of well chosen and splendid supplies of magazines and periodicals that we get. I mentioned this to our Chaplain (an S.J.) and he agreed that the lack is deplorable.

Perhaps you could give a line or two to this confirmation of the GI's article to spur folk to do something to supply this very great need.

Local chapters of the Red Cross do not forward reading matter now, turning it over instead to the local USO center; but the Red Cross headquarters in New York City, 370 Lexington Ave., will be glad to forward such parcels for distribution abroad. Our enemies are using the printed word against us; so we should give our Catholic fighters the best grade of this ammunition for their defense.

Mount Vernon, N. Y.

A. M. RIORDAN

### BRAILLE GREETING CARDS

EDITOR: Those who wish to include the blind in their mailing of greeting cards can buy cards for all occasions—Christmas, Mother's Day, birthdays, Easter, First Communion, Confirmation, etc.—from the Xavier Free Circulating Library for the Blind, 136 West 97th Street, New York City. The price is nominal, and the revenue goes to the support of the Library, which provides loan books in Braille, free of charge, for "finger readers" all over the United States and Canada.

The Library was founded over forty years ago by the Rev. Joseph Stadelman, S.J., and is now directed by the Rev. William S. Dolan, S.J. The cards have been made by the Mission Club of New Rochelle College, and donated to the New York Chapter of the International Federation of Catholic Alumnae.

Service men, now being returned sightless to this country,

will be taught to read and write Braille, and the resources of the Library will be strained to meet this new demand. From now on, only through the tips of their fingers can these men read fiction, travel, biography, religion, history, etc.; and the most worthwhile books by our Catholic authors can be obtained by them from no other source.

Contributions will be greatly appreciated from those who wish to share their precious sight with those who can no longer see the sun and the sky. People unacquainted with blind persons may help by contributing a coin for blind persons unable to purchase cards. Inclusion of a stamp will be appreciated. Sender's name will be Brailled on request.

MARY HOOK MULLIN, *Chairman*  
*Activities for the Blind, New York Chapter*

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### THROUGH OTHER IRISH EYES

EDITOR: I wonder if your reviewer of the movie *Irish Eyes Are Smiling* really saw the show at all. If she did, I can't see how she justified herself in recommending it to your readers. Only on the recommendation of AMERICA did I go to see it, and I was disappointed to the utmost. It seems the producers took advantage of the title to lure the public into seeing what they thought would be a sweet Irish romantic, innocent love story, and instead they found a cheap dancing revue of the lowest rank. Although it can't be considered immoral or obscene, it is nonetheless 99 per cent "junk."

If we can't depend on AMERICA for a true appraisal of the movies today, to whom are we to turn?

Pittsburgh, Pa.

ELLEN CONNOR

### EARTH AND HIGH HEAVEN

EDITOR: It seems to me that the reviewer of Gwethalyn Graham's *Earth and High Heaven* (AMERICA, Nov. 17) not only leaves a false impression of a splendid book, but contradicts herself—the contradiction arising from a false sense of obligation in this case, as well as from a violation of critical principle. According to the reviewer, the love that exists between Jewish Marc Reiser and Protestant Erica Drake "deserves not only survival but triumph" and is worthy of the "honor it so richly deserves." But at the same time, the reviewer "cannot agree" with the "mixed marriage solution." Now what, if not marriage, is the "triumph" and the "honor" that this love "so richly deserves"? Furthermore, can we make any valid objection to the "mixed marriage" in this particular case? We cannot demand that a Jew and a Protestant contract a Catholic marriage. I may stand corrected on that. But, even when Catholics are involved, the Church does not absolutely forbid mixed marriages—in her own wisdom she does acknowledge that in some cases a mixed marriage is better than no marriage. So I don't see that this situation constitutes any serious obstacle in the appreciation of a book which concerns a Jew and a Protestant.

The artistic error of the reviewer—and it is an error that is much too common among Catholic reviewers—lies in her criticism of what is *not* in the book at all, but of what she thinks, perhaps, ought to have been there. The reviewer says: "Catholics, of course, cannot agree with Miss Graham's mixed marriage as a solution to religious differences, but we can enjoy and admire the work of a master craftsman." Did Miss Graham try to offer "a solution to religious differences"? She wrote a novel, not a religious tract—a novel in which her purpose, even if she had not stated it elsewhere, is crystal clear in the reading of her book. When Catholic reviewers begin to see a novelist in his proper role, instead of as a teacher or a preacher, then perhaps Catholic readers will go to them for guidance instead of to alien camps. And we might even then begin to produce, or discover, some good novelists who are Catholics.

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## THE WORD

JOHN THE BAPTIST probably looked like a long-haired, wild-eyed fanatic when he came out of the desert to prepare the way for the coming of Christ. "He had garments of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." He was "a voice of one crying in the desert: Prepare ye the way of the Lord, make straight His paths."

He was in all truth a fanatic, if a fanatic is a man with a mission, a man single-minded and insistent on the one task he has to do, a man who dedicates himself without reserve, without rest, without fear of consequences to a cause. He was a fanatic in the cause of Christ. More particularly he was a fanatic on the need of preparation for the coming of Christ. He was a fanatic on penance.

His preaching was fanatical. He preached thunderously, and he preached hard, uncompromising doctrine. "Do penance, for the Kingdom of God is at hand." To "Jerusalem and all Judea and all the country round about Jordan," he preached a doctrine that gave no comfort to mediocrity, that left no room for smugness, no loophole for the thousand and one excuses we can manufacture for our own sins, a doctrine that held no compromise with the "after-all-I'm-only-human" type of spirituality. With the Baptist, it was all or nothing: "Now the axe is laid to the root of trees. Every tree therefore that doth not yield good fruit shall be cut down and cast into the fire." "He will purge His floor and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire."

Not all who listened to him liked his preaching, but he trimmed it for none of them. The Sadducees and the Pharisees did not like his tone. It was too strong for them, and he only made it stronger still: "Ye brood of vipers, who has shewed you to flee from the wrath to come. . . . Do not think to say within yourselves: We have Abraham for our father. I tell you that God is able from these stones to raise up children to Abraham." The King did not like his preaching, when he said to the King: "It is not lawful for thee. . . ." Nor did the King's mistress. Yet, John went on preaching.

In all history, no preacher has preached more strongly or more uncompromisingly, and no preacher in all history ever received a more complete approval for his preaching. "This is he," says Christ Himself in today's Gospel, "of whom it is written, Behold I send My angel before Thy face who shall prepare Thy way before Thee. Amen, I say to you, there has not risen among them that are born of women a greater than John the Baptist" (Matt. 11: 2-10).

Do we today need the strength and the uncompromising spirit and the hardness and the fanaticism of John the Baptist? And his impatience with our own excuses, our own half-measures, our compromise with paganism?

In the prayer of today's Mass we pray that "we may be worthy to serve the Lord with *purified* minds." Purified means washed clean, spotless. Just how pure are we striving to make our service? We would not use a half-washed cup at table, nor wear a half-clean collar to a banquet. We are God's vessels of election. We expect God to pour Himself and His grace into us. We expect the coming King of Bethlehem to fill us to overflowing with "all His good things." Just how careful are we to purify ourselves thoroughly for His coming?

In the Post-Communion prayer, we asked God to teach us "to despise earthly goods and to love those of Heaven." Just how sincere are we in that prayer? Christmas time will bring us earthly joys and heavenly joys, earthly gifts and heavenly gifts. Honestly, which will we relish more? Are we preparing ourselves as carefully for the heavenly gifts as we expect our children to prepare themselves for the gifts of Santa Claus?

No preacher today would dare speak to us as John the Baptist spoke to his people. And the reason certainly is not that we have less need of such preaching. But to ourselves, in the quiet of our own thinking, we can apply the words of John the Baptist. The coming of Christ is only a short way off, whether it be His Christmas coming, or His coming in the guise of death, or His coming in peace to a world at war. There is so little time to purify ourselves for His coming.

JOHN P. DELANEY



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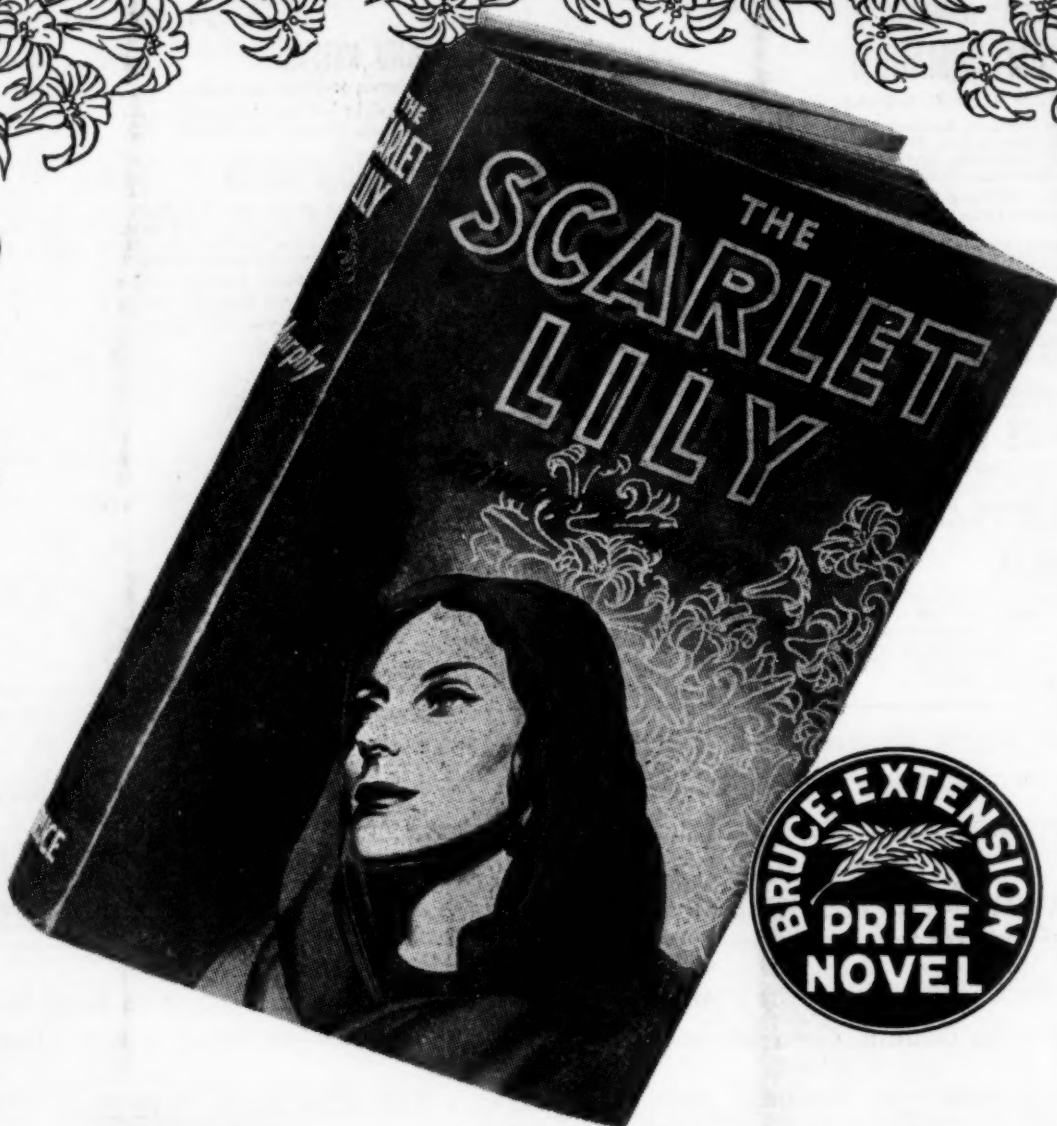
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